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MR. ALLEN G. HARPER NAABEEHÓ BINANT'AÍ NAAT'ÁANII T'ÁÁLÁ'Í HA'NÍNÍGÍÍ NÁÁNÁSDLÍÍ

Bilagáana ta' Mr. Allen G. Harper yoolyé 'éí Naabeehó diné'é yinant'aí nádoodleel dadii' níigo yee haadzíí t'ah nahdéké díí k'ad Kéyah Binant'aí nilínigíí. 'Áko 'éí t'áá 'ákódzaa silíí.

Díí Mr. Harper yoolyé ha'nínigíí 'éiyá Billings, Montana hoolyéegi t'áá Wááshindoón yá naalnish nít'éé' ndi haashíí honítso kéyah haz'qágo bikáá' bíhólñíí nahalingo naalnish nít'éé'. 'Aláqíí' sizíinii t'áá yikéé' góne' náánásdzíí nít'éé' jiní. T'áá shíí 'ákót'éegi binaanish naat'i' go t'áá nááhai.



'Adahwiis'áágáá Bilagáana Naakaii Lízhinii daa yit 'alataaldeeh da. Ha'át'éega shíí 'át'ée shq'shin 'éí. Láhgóá shíí daa 'ádaat'ée da ndi 'át'ée. St. Louis, Missouri hoolyéedi 'ákát'éego Naakaii Lízhinii t'áá sahdii nahalingo nabédzil t'éé t'áá 'ániidiga, 'éí ndajibé bá nahaz'qágáá da Naakaii Lízhinii bichíí' 'qq 'ályaa jiní. Nít'éé' 'éí Bilagáana ta' doo bit yá'ádaat'éeh dago biniinaa Naakaii Lízhinii yéé yit 'al'k'iijéé' lá. Tsín da, béesh da yee nda'ahineesghaal lá ha'níigo baa ch'ihao'tá. Já kwii Naakaii Lízhinii k'asdqá' dayiisxíí léíi kwii dít t'éiyá sidá. Silága yah 'ada'iiniti danilinigíí bita' 'íijéé'go shíí 'índa 'al'k'ideeskai.

Indians Binant'aí John R. Nichols yoolyé ha'nínigíí t'áá 'íiyisíí hazhó'ó bit baa níisít'íjgo 'índa díí Bilagáana Harper wolyéhígíí Naabeehó dine'é yinant'aí nádoodleel díi'niid níjiní Kéyah Binant'aí nilínigíí.

Béeso bee nda'doonish ha'níigo Naabeehó dine'é bá béeso wókeedígíí t'áá 'aaníi ch'ídeet'qágo díí Bilagáana Harper wolyéhígíí nízhónígo 'íidoolíílgó ts'ídá yíneel'qá dadii'níigo bee hadasiidzíí.' níjiní 'al'dó'.

James M. Stewart wolyéego Naat'áanii T'áála'í ha'nínigíí nilínéé dah didoogáa'íjíí t'áá 'áyídí hadzíihgo 'íl'ílinígíí k'ehgo t'áadoóle'é bá baa na'asdee' dóó da'jíiyáqá'. 'Ákwii 'éí baa 'álah 'íl'íjgo kóníigo haadzíí' 'Naabeehó dine'é bee bide'ádaahoot'éii Wááshindoondi nahat'á yiniiyé dah naháaztánígíí dóó t'áá sáhá ta' deidoolííl da. 'Índa Naat'áanii T'áála'í ha'nínii bił ndajilnishii haashíí néeláqá' hwéhéeesht'eezh ndi doo t'áá sáhí ta' dazhdoolííl da.

"Naabeehó dine'é t'áá bí ta' deidoolííl. Haa shíí yit'éego t'áá bí yaa ntsídaakees. Jó 'éidíígíí t'áá bił baa ndajit'íjgo t'éiyá ta' dazhdoolííl. K'ad t'áá 'íiyisíí yaa hdaat'íjgo 'át'ée. Hágó shíí bá yidooltséé'l."

"Shí díí k'ad Naabeehó bits'qájíí kóshi'diilyaa. Díí k'qd ts'ídá béeédaalniih. Naabeehó dine'é wolyéii bila' ashla'íi ha'nínigíí 'éí 'át'ée, bila' ashla'íi wolyéii yik'ee ti'hoonííhii jó 'éí bee bichíí' ndahwiiná. La' 'ádaajiníigo Naabeehó dine'é náás 'ayooldił wolyéii t'éiyá bee bichíí' 'anáhóót'i' dajiní. 'Éí doo t'áá 'éí t'éiyá bee bichíí' 'anáhóót'i' da. 'Éí báqgo biká 'anáhóót'i' dah dóó yee níhił dahalni'ii hazhó'ó bá dayí-

BÁ DA'ÓLTAÍ NAANISH BÁ DAHÓLÓ

Tl'óó'góó da'ólta'góó t'áá diné danilinii ta' bá da'ólta'go 'át'ée naakits'áadahígíí 'áltso da'yílta'ii. 'Ákót'éego 'ajíílta' dóó Bilagáana bizaad dzidiits'a' dóó diné bizaad dó' dzidiits'a' go kóó naanish há 'ashja'ósin. Bídínéeshtah danohsinii Tségháhoodzánígi 'ólta' bee bídahólñíhígíí bichíí' naaltsoos 'adahohniítl.

TEACHER-INTERPRETER POSITIONS

There are still some vacancies in Teacher-Interpreter positions. If you are a high school graduate and speak English and Navajo you may apply. Send your application to the Education Office, Navajo Agency, Window Rock, Arizona.

sólts'qá'.' jó níigo Naat'áanii T'áála'í nilíí nít'éé' yee haadzíí baa 'álah 'íl'íjgo.

Díí Bilagáana Harper yoolyéego Naat'áanii T'áála'í náánásdlíígíí 'éí k'ad Tségháhoodzánígi dah sidá. T'ahdoo koji' 'iigháháqdáqá', t'ah bítseedi díí kwii kéyah bikáá' 'ándahast'i' danilinii t'áá bił béeéhoozin jiní. 'Áko t'áá 'át'ée nizinii níhitah niyáago 'át'ée. 'Áko náás-góó Naabeehó dine'é yá ntsídaakeesii 'gheelt'éego yił-dadeeshnishgo t'áá shíí yá'át'échgo binaanishígíí bá yidooltséé'lgo 'át'ée.

Bilagáana náánála' Walter O. Olson yoolyé, 'éí Naat'áanii T'áála'í yoolyéii t'áá yikéé' góne' náánásdzínígíí nilíí dooleeł níigo niinítl. Díí k'ad kót'éego ts'ídá 'aláqíí' yee hahóósá nahalin nilinii 'át'ée.

Appointment of Mr. Allen G. Harper, of Billings, Montana, as General Superintendent of the Navajo Reservation was announced by Secretary of the Interior Krug.

Harper has been Assistant Regional Director of the Indian Bureau at Billings since 1946.

Secretary Krug said he drafted Harper for the Navajo post after "thorough discussion" with Indian Commissioner John R. Nichols.

"We believe Harper is eminently qualified to administer the long-range Navajo program which I have submitted to the Congress," Krug said in a statement.

Mr. Harper succeeded James M. Stewart, whom Secretary Krug said will become State Director of the California Agency at Sacramento. "Stewart leaves the Navajo reservation after seven years of carrying heavy burden, complicated by lack of funds and personnel during the war years. It was during his incumbency that The Long-range Plan was formulated," said Krug in his statement.

Mr. Stewart said, at a gathering of friends at a farewell party just before he left that "the Navajo problem is not going to be solved by Congress, nor by the Superintendent and his staff.

"It is going to come from the Navajo people. It is going to come from within, in their thinking. It already has started and it is going to come soon."

"In leaving the Navajo I want you to remember the Navajos are human beings, totally concerned with their own human problems. Their problems are not entirely economic, as some suggested. And I want to urge you to give them your help and understanding."

Mr. Harper, the new General Superintendent, is now on duty at Window Rock. Before coming to the Navajo Service he had acquaintance with the Navajo area and its problems. His coming has added much to those interested in the Navajo people and their future.

One of Mr. Harper's early official acts as General Superintendent was the announcement of the appointment of Mr. Walter O. Olson as Assistant Superintendent of the Navajo Service.

DZILGHÁ' Á DINE'É DANILIINII 'ÓLTA'DI LA' YÍKAI

Wááshindoón yá ndaalnishií, 'índa bá da'-ólta' daniliinii da Carson Indian School hool-yéedi da'-ólta' k'ad. Indians daniliinii t'áá díkwíí shíí 'atah da'-ólta'. Bilagáana ts'ídá t'áá 'íiyisií béédaho'dílzin daniliinii t'áá díkwíí shíí bá 'jólta'.

Jó 'éí Mr. Theodore Haas wolyé. Wááshindoón yá 'agha'diit'aahii nilí. Bee haz'áanii daniliinii Indians bich'íjí ndaat'i'ii yaa nahalni'go 'atah bá 'ólta'. Díí bee haz'áanii t'áá niléi dadeezt'i' silíjí' déé t'áá díkwíígo shíí yaa nahasni' jiní. 'Aadóó 'índa t'áá diné bisiláago daniliinii naaznilgóó dóó binaanish daniliinii da t'áá 'aítso yee 'íl halni'. 'Aa dahwiinít'íjígo da. 'Aadóó niléi t'í'oo'góó Bilagáana bitahgóó nda'dildahgo bee 'ánahaz'áanii daniliinii t'áá 'aítso yaa nahalni'. 'Aadóó da'-ólta'ii t'áá bína'ídídéeshkíl danízin shíí yínida'ídítkidgo t'áá 'aítso yee 'íl halni'. Indian Claims ha'níigo binahjíjí náyééh Wááshindoón bídajókeed ha'-nínéé da hazhó'ó yee 'íl halni'.

Dzilghá' áine'é binant'aí la' yits'á deiznii léi' la' 'áadi yíkai. Ashdlalt'íego yíkai lá. Díí k'ad bee haz'áanii daniliinii ts'ídá t'áá ndaazt'i'íjí baa 'aho'niine'ígíí hazhó'ó nihíl bééda-hoodoozjíl daníigo shíí yíkai. 'Áko náásgóó yik'ehgo da'í'éesh doolee'go shq' yiniiyé 'ádaat'i'.

'Índa t'ah 'ashiiké danilínigíí dó' la' yíl yíkai lá. 'Eí shíí 'áldó' háadi da naat'áanii dajizl'íjígo t'áá hoł bééda'hózin doolee'go biniiyé. Díí k'ad kót'íego Dzilghá' áine'é t'áadoo le'ee náásgóó bik'ehgo yá'át'íehgo hoot'ih doolee'go yidadiil-kaal lá.

Mr. Haas wolyé ha'nínigíí 'ániigo díí Dzilghá' kwii yíkaiigíí 'nahgóó da'-ólta'ii 'aítso ch'ínájah ndi bí t'áá 'ákóne' t'áadoo le'ee bee bich'íjí 'ándahazt'i' daniliinii yaa ndaat'i'íjígo dóó t'áadoo le'égóó nda'ídítkidgo naháaztqáq t'eh ní jiní. Jó 'akon k'ad kót'íego t'áadoo le'ee nihíl bééda'hoodoozjíl danízingo shq' ts'ídá yidadiilkaal.

'E'e'áhgo nda'iiníish bich'íjí hoolzhishgo díí hastóí naakaiigíí t'áadoo le'ee bił ch'ínásh'tááh. Hitijíjígo díí baa ndaahat'i'íjí doolee'go bidishníi t'eh ní jiní Bilagáana Haas wolyé ha'nínigíí. 'Áko t'áá hazhó'ó yéé yídaneedl'íjígo yaa naakai ní jiní. Lah kót'íego bił ch'íhoni'q. New Mexico dóó Arizona biyi' Indians kíééda'háat'i'íjígo t'áá Bilagáana k'ehgo díí bee haz'áanii ha'nínigíí bee bina'anish doolee'go ha'níigo Wááshindoondi naaltsoos bee yah 'eet'ah lá bidishní. 'Áko 'éí daats'i díí t'í'ee' bee 'ahił dahodoonih dóó yiskáqgo kwii bee 'ahił nínáádahodiilnih bidíniid ni jiní. 'Áko 'éí shíí t'í'ee'go yaa ndaast'i'íjí. Biiskání yah 'anájíjíéé'go bínabídéé'go k'ad kót'íego t'áá 'íiyisií doo nihíl yá'ádaat'íeh da nihíl daaní jiní. Jó 'akon k'ad kót'íego Carson Indian School hoolyéedi Dzilghá' la' 'ída'hoo'ah yiniiyé naakai lá.

Doo t'áá Dzilghá' t'í'iyá 'áadi da. Kétl'áhí dóó Kégiizhí da daolyéhígíí da la' 'áadi bide'í yá ndaakai. Naabéehó binant'aí shíí la' ha'át'íego t'áadoo 'áadi níyáa da. Kónáá-hoot'íhé daats'i 'índa 'ákódaat'íégóó la' yiniiyé dadookah.

A summer school is being held at the Indian School at Stewart, Nevada this summer. There are many teachers and other Indian Service workers studying there. Many of these students are Indians. There are many well known men teaching at this school.

One of the teachers is Mr. Haas, who is the head lawyer for the Indian Service. Mr. Haas knows a great deal about laws which have to do with Indians, and about tribal government. In one of his classes, Mr. Haas is telling the students how criminal laws got started in connection

with Indians. He tells about the status of Indians in the United States. He tells what are the duties of Indian Police, and just what Indian police can do. He tells about tribal courts, and how trials should be carried on. He tells about what rights Indians have on their Reservations, and away from their Reservations. He tells what rights they have to their property. He tells about Indian Claims, and about many other things that Indians often wonder about.

The Apache Tribal Council thought it would be a good idea to send some of their Councilmen to this summer school. So they sent about five men. They sent these men so they could learn all they possibly could about tribal government, about law, and about Indian Rights. Then when questions come in the Council meetings, these men will know how to answer them.

Also there are several young men who came with the Councilmen. These young men will probably be Councilmen themselves when they get older. These young men were sent by the people in the communities where they live. The Apache people want them to learn about these things so in the future when they become members of the Tribal Council they will be able to decide questions wisely.

Mr. Haas says that these Apaches remain in the classroom a long time after the class is over. They stay there, discussing their problems with him, and asking him questions. They are very serious, and very eager to learn all they can.

Each day he leaves with them a question which they are to discuss among themselves after class. The other day Mr. Haas told them about the bill (law) introduced into Congress to put Indian Reservations under the State laws. You remember that the Navajo Tribal Council approved this. The Apaches discussed it carefully, and the next day they told Mr. Haas that they did not think Indians in New Mexico and Arizona were yet ready to be placed under the State laws and law enforcement.

The Navajo Tribal Council did not send anyone to this Summer School. Only the Apaches, the Pimas and the Papagos members of their Tribal Councils. Perhaps, next year the Navajos will do this too.

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INDIANS NÁHÁSDZO T'LÓODI KÉÉDAHA-T'ÍINII

'Adahwiis'áágóó niléi hoodzo t'í'oo'di kin dah naazhjaa'góó ha'át'íego da diné da la' t'áadoo le'ee yee 'ádihodiil'tihgo t'áá 'áko 'áá-déé' Naat'áanii T'áálatá'í nilíinii da bich'íjí hani' 'ál'íjíh. Kodi diné la' kót'íego 'adqah dah hast'íqá lá. 'Aádéé' bíká dadoohkahgo t'áá 'aadi yah 'adadool'tee'el daaníigo siláago yah 'ada'iiníl'i daniliinii da Naat'áanii yich'íjí dahalnih.

Wááshindoón yá 'agha'diit'aahii nilínigíí, Mr. Theodore Haas wolyéii, 'ániigo Indians daniliinii t'áá 'altsogo bá haz'íqá ní. Łahgo haz'íqá bich'íjí nabidi'nit'in doolee'gíí 'éí doo bee haz'íqá da. Ha'át'íego da kin da la' dah shijaa'gi naanish da yik'íi yáago t'áá 'ákwii ya'ałk'ee ninínáago Bilagáanii 'ákwii kíééda-há-t'íinii. t'áá 'éí nahalingo baa ntsáhákees doolee'el. Bee haz'áanii daniliinii bik'ehgo Bilagáana baa ndahat'iinii t'áá 'éí bik'ehgo 'atah baa náhódoot'íjíl t'áadoo le'ee yee 'ádihodiil'ti'ígo. 'Eish dó' t'áá niláhadi hoodzo yíi' naagháago 'éí díí t'í'oo'di bee 'adahwiinít'iinii doo bídéé't'i' da.

'Áko t'áá 'aaníi diné da la' háadi da Bilagáana bitahdi t'áadoo le'ee yee 'ádihodiil'ti'ígo t'áá 'áájí bee 'azh'áanii danilínigíí bee baa náhódoot'íjíl dóó t'áá 'éí bik'ehgo yah 'adool'tee'el. 'Índa niléi hoodzo bine'di diné da la' 'adqah dahast'íqágo kodi hoodzo biyi' góne' 'aa nádahat'i'ígíí yaa ndoot'íjíl doo bee bá haz'íqá da. 'Índa Naat'áanii T'áálatá'í ha'nínigíí jíl'íjí ndi diné la' niléi háadi da naagháago kodi hoodzo biih nánídááh bidizhdoonii'ígíí doo. bee há haz'íqá da. T'áá bí bídahólníi. 'Áko Indian nilíinii t'áá háida hoodzo t'í'oo'di



Díí 'asdzáni kwii naaltsoos yik'i sizinigíí, doo diné 'asdzáni 'áti'íjí da. Yoo-tóójí náhásdzoogíí biyi' Be'aldíila Sinil bilááhdi Tówoł hoolyé, díí 'áadóó 'asdzáni nilí. Ha'aahjí Chicago hoolyéego kin haal'áhádi t'áadoo le'ee danil'íjígo baa na'aldeeh k'ad. Díí 'asdzáni 'éí 'áko'ó 'atah 'íiyá jiní. Na'ach'qah wolyéii, t'áadoo le'ee naaltsoos da biká'gi béeédaalne'gi ts'ídá yíi' hayiitáanii 'áti'í jiní díí 'asdzáni. 'Adahwiis'áágóó shíí t'áá 'altsogo bee béeého'dílzin k'ad. Pop Chalee 'éí házhi'.

ADAHOONIŁIGII

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t'áadoo le'é da yee 'ádqah dahast'áqgo t'áá 'áají bee haz'áqanii yígií bee baa náhódóot'íjí dóó yah 'iilt'e'go t'áá 'éí bik'ehgo yah 'adoolteef. Kót'éego Wááshindoon yá 'agha'diit'aahii nilínigíí yaa halni' lá.

Sometimes an Indian living away from his reservation in a town gets into trouble. He may commit some kind of a crime. When this happens the police in that town often call up the Superintendent of the reservation and ask him to come and get the Indian lawbreaker and punish him.

Mr. Haas, the head lawyer for the Indian Service, points out that an Indian has a right to go live anywhere

BITSJ' YISHTLIZHII BI'ILNIIHGII

Bitsj' yishtlizhii danilinii hahgo shíj Wááshindoon yílák'ee hadookahgo bini' t'áá bí dánizingo kéédahat'íjí dooleel ha'níigo ndahii' níhgo k'ad díkwíi shíj nááhai. Bee haz'áanii bee 'ályago 'éí bik'ehgo Wááshindoon bílák'ee hadiakah dahaníigo baa dahani'.

Bilagáana t'a' Theodore Haas yoolyé, Wááshindoon yá ndaalnishgo Bitsj' yishtlizhii danilinii yindaalnishii yá 'agha'diit'aahii nilí. 'Éí 'ániigo ha'át'íi shq' biniiyé biehaz'áanii ha'nínigíí 'ádoolnííl ní jiní. Bitsj' yishtlizhii wolyéii ha'át'íi shq' bótq'. Bilagáana bitahíji hinishnáa dooleel nízingo ts'ídá bee bá haz'q. T'áá bí bíhólñííh. Kéyah doo yits'á bini' dago 'alldó' doo yee baa nídoot'íjíí da.

he wants away from the reservation. When he goes to live in a town he becomes one of the members of that community just like the white people who live there. And as long as the Indian is living off of the reservation, he is under the laws of the town and the State where he is living.

So if he gets into trouble with the law while living off the reservation, he must be tried according to the laws of the town and the State, and punished by the town or the State. The Tribal Courts have nothing to do with crimes committed off the reservation. And the Superintendent has no right to make that Indian come back to the reservation, or to punish him for his crime. The Indian does not have to return to the reservation unless he wants to, and the off-reservation courts are the ones which must punish him if he gets into trouble with off-reservation laws.

Háadi da Bitsj' yishtlizhii nilínii t'a' Bitsj' yishtlizhii k'ad doo shíj. 'óltá' da dooleel niizíjígo naaltsoos yee haiididoolíí. 'Áko 'índa kéyah reservation wolyéego nádasdzooíígi biyi' dahlónonii doo bídéét'i' da dooleel. 'Índa Wááshindoon bí'óltá' naaznilgóó dóó Wááshindoon be'azee'álí' naaznilgóó da doo há haz'q da dooleel. Díí k'ad kót'éego naaltsoos bee há 'ádoolníílgo 'altsó 'áts'a dizhdoot'áát. Díí ndi t'áá k'ad t'áá hó bee hódahólñííh t'áála'i jinítinígo.

Naaltsoos bee hazhdiilaago bee nizhníltsooz dóó 'índa Bitsj' yishtlizhii doo 'atah ho' 'óltá' góó ch'ihodoolzhish. Bee haz'áanii 'álnéehgo t'áá 'át'é ho'ílníhíí t'áadoo biniiyéhé da. Jó t'áá hó hání' níiigo t'éiyá ho'doolnih.

For the past several years we have heard a great deal about "emancipating" or setting the Indian free. Some people say that the Indian should not be kept as a ward of the government.

Mr. Theodore Haas, the head lawyer for the Indian Service, points out that it is not necessary to make any law setting the Indian free. He is already free. He can live on his reservation if he wants to, and he can leave his reservation to live elsewhere if he wants to.

If he no longer wants to be thought of as an Indian, all he has to do is sign a paper in which he says he gives up any rights he has to tribal resources, any rights he may have to send his children to a government school, or any rights to go to a government hospital on his reservation. He simply signs a paper saying he wants to give up all rights he had as an Indian. When he does that, he is no longer a ward of the government. After that he no longer is considered as an Indian.

'ÁLCHINI TŁ'OO'DI DA'ÓLTA'ÍGII AUGUST YII' NIKÉEHIDOOKAH

Da'ólta'góó 'álchini t'óó 'ahayóí náádabí'ne'go' 'át'é. 'Áko ndi 'óltá' t'áá bí'oh neel'q. Kóhoot'eedáq' 'álchini t'áá da'ólta' ní't'é'éq 'éí 'áltse bá haz'q. 'Áadóó kójj' t'áá nahaz'áqgóó 'índa 'óltá'jí' 'anáádahakáhíí bee hada'dilbin.

Tł'oo'di da'íinóltá' ní't'é'éq kót'éego naaltsoos nihá háádadidoolniił:

1. Nihighan bił dah nahaz'áqdi jíj da'ólta'góó doodai' t'áá hótsaago da'óltá'go nahaz'áqgóó da naaltsoos nihá háádadilne' biniiyé nihohkáh. Naaltsoos táo' há háádadilne'. T'áá da'ólta' ní't'é'éq naaltsoos tigaiigíí bá hadadilne'. 'índa 'óltá'góó jideeyáago 'éí naaltsoos daaltsooíígíí há hadadilne'.

2. Haa 'ádahalyáanii hazhéé da, hamá da naaltsoos há yidadilchid. Nda'azo dayiichíjgo 'éí bízhi' naaltsoos há yikáá' 'ádeile'.

3. 'Haidqá' da'íinóltá' yéé t'áá 'ákóó 'anáhidoohkah. 'Óltá' bee bíhólñííhíí yee niha di'ní'áqgo t'éiyá náánálahdi 'óltá'góó dooháátl. Nihik'is, 'índa nihilah da t'áá 'íyisií bił hao'áázh nilínii náánálahdi 'óltá'go 'éí t'áá bił nikéédeesht'ash dadohníigo dó' t'áá bee nihadi'doot'áátl. T'óó t'áála'i dine'é jíljjgo t'áá 'al'qá hamá hólqgo 'éí dooda.

'índa 'íhoo'ah t'ah 'atisígo 'át'éii bínáádínóohtah biniiyé 'óltá' bee bídahólñííhíí t'a' da nihá yee haadzíi'go 'alldó' náánálahdi da'ólta'góó dooháátl.

KWII NAALTSOOS BIKÁ'ÍGII BIK'EHGO 'ÁLCHINI 'ÁLAH 'ÁNÍDADOOLNIIŁ

Phoenix and Albuquerque ..	August 15	Anadarko	August 22
Carson	August 22	Concho	August 22
Chilocco	August 22	Sherman	August 29
Fort Sill	August 22	Chemawa	August 29

'ÍHOO'AAH WOLYÉII 'ASHJANÁÁ'IIDLAAN YÉÉ T'ÁÁ KÁ NÁADAHSIIH

NAVAJO PUPILS WILL RETURN TO OFF-RESERVATION SCHOOLS IN AUGUST

Many new Navajo pupils want to go to school. There is not enough room for all of them. Pupils who were in school last year will be given priority. What room is left will be filled with new pupils.

What you should do if you were in an off-reservation school last year:

1. Go to your nearest day school or boarding school and fill out three copies of the application blanks. The application blank for returnees is a white one. The application blank for new pupils is yellow.

2. Have your parents or guardians sign their names on your application papers.

3. You must go back to the same school you attended last year, unless you get permission from the Director of Education to change. You will be given permission ONLY if you have a brother or sister in another school. These must be blood brother or sister (not clan relatives).

If your principal recommended that you go to another school for more advanced work you will be given permission.

THE DATE TO REPORT FOR EACH SCHOOL

Phoenix and Albuquerque ..	August 15	Anadarko	August 22
Carson	August 22	Concho	August 22
Chilocco	August 22	Sherman	August 29
Fort Sill	August 22	Chemawa	August 29

DON'T MISS YOUR CHANCE FOR AN EDUCATION



ŁÍJ' T'ÁÁ' YISIŁ WOLYÉII BIKÉE' NA'AZNÁ

BY JOHN MALONE — MEXICAN SPRINGS, NEW MEXICO

T'ah 'atł' idaq' Chishí wolyéii 'anaa' silij'go baa dahojilne'. 'Iídáq' shíj shí t'ah 'ashiiké yázhí nishfíjgo. Chishí dine é t'áá bí 'ádaat'jígo biniinaa bił 'anaa' hazlíf' jiní. Ha'át'jí shíj 'óolyé tólbáhí, 'éí deitbéezhgo biniinaa jiní. Diné ła' Hashkéiił Naabaah wolyéé n't'éé 'éí shił halne'.

Tséehóóteel hoolyé jiní Chishí bikéyahjí. 'Áadi banída'a-jihgo. Béégashii da bitaa ndaa'nihgo, t'áá bí ndeiłtseed n't'éé'. 'Áko tólbáhí wolyé jiní 'éí shíj deitbéezhgo biniinaa bits'qá' doo 'ákódzaa da. Hazhó'ó baa 'ádahayqágo banída'ajih yéqení' t'áá bí 'atł' iijéé' lágo biniinaa doo 'ákódzaa da. Naakits'áadah yilt'éego 'atł' iijéé' lá jiní. ła' Łíj' T'áá' Yisil Geronomo wolyé jiní. ła' t'éiyá Łíj' Náyoołbał yoolyé jiní. ła' t'éiyá 'Asdzáqá Tóhíni' Biyázh yoolyé jiní. T'áá kódigo bizhi' bénáshniih. Naakits'áadah yilt'é jiní. Naat'áanii shíj daniljíjgo 'ádaat'jí. 'Áadóo t'áá 'éí biniinaa 'awáalya góne' yah 'abi'doo'nil jiní. Níbaal biyi' góne' yah 'abi'doo'nil jiní.

Naakits'áadah dabíiskáqgo 'ahbínigo ch'éébi'dee'nil lá jiní. Náánálahdi siláago bighango t'ah n't'éé 'áadi Łíj' bił yíkai jiní. Diné tsots'idgo 'atah siláago daniljíjgo jiní 'íldáq'.

"Bináá' Doot'izhí binii' jól't'óoh laanaa nisin," ní jiní ła'.

"Bich'ah Dit'ódí binii' jól't'óoh laanaa nisin," daaní jiní. 'Áko dooda ch'ééh dabijiní jiní.

"Dooda, sik'is. Ha'át'íishq' biniiyé. Jó t'áá nihí 'atł' ioo-jée'go biniinaa yah 'adanihi'diis'nil. 'Éí bąq dooda," ch'ééh dabijiní jiní:

"'Áko lá diltal t'áá dah yishtíjgo shishjool dooleet ni," daaní jiní.

"Naadózí t'áá dah yishléełgo shishjool dooleet ni," daaní jiní. 'Éí k'aa' dódó 'atł'jí' 'ááldeteiní jiní. Dooda dabijinígo baa ńdajookqahgo t'áá shqo t'óó dah ńdiikai jiní.

Biiskání Bilagáana siláago danilnígíi 'ákóq' Łíj' bił 'anáá-náájéé' jiní díi Chishí bitaa ná'a'doo'nih biniiyé. 'Áadi jíkai n't'éé 'ádaadin jiní. Háadi shíj 'ahá ndahast'qágo 'ákóq' yóó' 'íináá lá jiní. Nda'ołkaah hodoo'niid n't'éé' t'áá ch'ééh 'áda-jíit'jíj jiní.

Chishí yéq 'éí bini' 'íináago kwii Łíj' bijáad baa na'asdee' jiní. Hashkéejí Naat'ááh jílinii haljíj 'áłts'íísi yee' jiní. Łi-zhin jiní. 'Éí 'ákwii binaago Łíj' 'ahééníjée'go baa honeezná jiní. Bilagáana 'índa Naakaii da háadéę'go shíj nináádaakai-go 'éí haa dahoneesná jiní. Haa shíj néelqá' haozbqá sha-shin. Chishí yéq 'éí bini' 'íináago, háadí yínee' hwénídahoodzjíj ha'niigo kwii díi baa na'asdee' jiní. 'Áadóo díkwií shíj náánéiskáqgo t'áá 'ákó't'éego Łíj' bijáad baa nináá'ásdee' jiní.

'Éí 'ákódaadzaa dódó 'índa Chishí yéq bıká dazhdínéeztqá' jiní. Dzil si'qá léi' yigháq' haaznáá lá jiní. 'Ákał Bistlee'ii danilnígíi ła' hane' yiní'qágo 'éí yaa hoolne' jiní. 'Áadóo 'éí 'ákóq' bich'jí' jíkai jiní. Siláago dajilnígíi t'áá 'ájíltso 'ákóq' jíkai jiní. Hashkéejí Naat'ááh nilíngíi dó' t'áá bił jíkai jiní. ła' t'áá wóshch'ishdi Hashkéejí Naat'ááh bił njízítqágo t'áá díkwií jílt'éhé Chishí dabighan léi'gi' jíkai jiní dzil bąqhdí. Háadi shíj t'áá 'ániidígo béégashii ndełtseed léi' háahgóóshíj honibqaghgo 'atsj' ndadii'áago ńléí 'ákóq' konída'ashjée'go-ba'atł'ee dabighan lá jiní. 'Akwe'é t'áá ch'ééh 'ánaádajíit'jíj jiní. T'áadoo 'ana danohdziní ch'ééh dabijiní jiní. Dooda t'áá 'atł' iidiijah daaní jiní.

'Áadéę' níjíkaigo Hashkéejí Naat'ááh nilíniid t'óó bee bił ńdahojoole' jiní. 'Ákóq' náádiikah ch'ééh jiní jiní díi Hashkéejí Naat'ááh jílinéé. Dooda dandiyoołhééł dahojiní jiní. 'Áko t'áadoo 'ákóq' bił njiskai da jiní. T'óó nát'qá' níjí'ná jiní.

'Áadóo náábík'jíj' díi Chishí yéq 'akal bistlee'ii ła' dayíi-gháq' lá jiní. 'Akal Bistlee'ii yéq teeł bee dahaghan n't'éé' lá jiní. Díi k'ad Rín bikádéké' dah dadik'ánígi 'á't'éego hakin bikádéké' teeł naazhjéé'go bee dahaghan n't'éé' lá jiní. 'Áko 'éí kinéé da 'atłso deidíiħid lá jiní. T'ah n't'éé' 'ákó't'éego' 'Akal Bistlee'ii ła' hane' yiní'qá jiní.

'Áadóo siláago 'ákóq' dah diiná jiní. T'áá diné siláago 'atah dajilníeę' hastá jílt'éego t'áá 'ákwii njízítqágo t'áá lá'í t'éiyá 'atah dah diiyá jiní 'ákóq. 'Éí Hashkéiił Naabaah yoolyé-héé t'éiyá 'atah dah diiyá jiní.

'Éí 'áadi baazhnínáá n't'éé' t'áá 'aaníi 'akal bistlee'ii da-yíiğháq' lá jiní. Hooghan yéq deidíiħid dódó níwohjigo dah diináá lá, ńléí shádi'ááh bich'jíj go. 'Aadóo 'ákóq' bikéé' jíkai jiní.

T'áá ná'ahóónáadgo 'ákwii náádadeelk'id, 'eii hoogishí wolyéhígíi t'óó 'ahayóí yíl'áá léi' bitahgi 'akal bistlee'ii 'asdzání yéq t'áá 'ákwii dayisxíj' l'éi' díi hoogishí wolyé dishnínigíi 'bihnahjí' jizzdágo 'ádahoolaa lá jiní. 'Aadóo t'ah náyónáasdi náádeelk'id 'éí yók'qági 'awéé' n't'éé' léi' náádayiisjíj lá jiní. 'Éí 'ákwii nináádeistjíj lá jiní. 'Aadóo t'áálahhági 'át'ego bikéé' jooneéłgo 'íi'íqá jiní. 'I'i'íqágo Łíj' bił' nda'jiznil dódó t'áá 'ákwii dahwiiská jiní. Biiskání bikéé' dah náázhdi' náá n't'éé' yóó' 'adajiskáá' jiní. 'Ákwii tsézhintah dódó t'óoh t'óó 'ahayóí yíl'áago biniinaa doo béeħózin da jiní.

Náánálahjigo Łíj' dah bidiitiingo 'éí bikéé' dashdiiná jiní. 'Éí 'akal bistlee'ii daats'í ła' Łíj' 'adeineeskaadgo 'éí 'át'éé lá jiní.

"Díi doo Chishí biljíj' abitiin da. Doo 'éi da. Nát'qá' ńdiikah," ch'ééh bidishnígo Hashkéejí Naat'ááh nilíniid dódó yaa ná'ahodílt'jíjgo t'óó nihilqájíj' Łíj' bił yigáałgo nihee 'anááda'-ast'qá jinígo baa hojilne' ni' Hashkéiił Naabaah joolyéé n't'éé' dishnínigíi. 'I'i'íqágo tsézhin t'áá 'áłts'íísi 'íi'áá léi'gi jíkai jiní. Nłt'éé' díi tsézhin biyaadéę' tó t'áá 'áłch'jíj' hálíj' lá jiní. 'Áko ndi Łíj' doo hózhó bífghah da lá jiní. 'Áko hálá' bee hasht'ish hadajiitłeehgo t'áá kóhoniłtsogo bá dahojił'a' jiní. 'Ákwii tó t'áá ła' yíiye'go 'índa 'éí bee ch'iyáán 'ádajii-la' doo haljíj' 'aoodlqá' jiní.

Biiskání t'ah 'ahbínigo nílááhdéę' t'óó hayíílkánigo 'éí t'áá diné jílinéę 'éí haljíj' taah jíilóóz jiní. Tó dó' ła' hééłt'ájiila jiní. Tódiłhił bizis daniteelígíi dó' ła' nji'áago 'éí dó' tó ła' bił' hééłt'ájiila jiní. 'Áadóo da'jíiyáqá' jiní. Da'jíiyáqá' dódó bik'jíj' siláago yéq haljíj' taah dajizh'eezh jiní. Tó doo Łíqá da léi' Łíj' ła' tó bi'oh danééłna' jiní. 'Aadóo dah náázhdi' náá jiní díi Łíj' 'abitiin yéq bikéé'. Diné jílinii doo hoł'ákót'ée da ndi t'óó 'akéé' Łíj' hoł' dah náádiildloozh jiní. 'Ałní'ní'qágo Hashkéejí Naat'ááh nilíneę baa tiih náájoodzá jiní.

"Dooda, díi Łíj' 'abitiinígíi t'áadoo biniiyéhégóó bikéé' níhí'ish. Doo 'éi da. Tsézhintahgi yóó' 'adasiilká'qágoó ná-t'qá' ńdiikah. T'áá 'áadóo háajigo shíj dah diináa shá'shin," ch'ééh bijiní jiní. Doo hwíists'qá' da jiní. 'Áko t'óó t'áá náás jookah jiní.

'Ałní'ní'qá' dódó bik'jíj' 'ałníi'góó daats'í nááhoolzhishgo Łíj' tó bi'oh nééłna'go yiniinaa t'áadoo da'oodlqá'qá dibáá' bił'niigháqá' jiní. Bilagáana t'ah 'ashkii jílinjíj' l'éi' siláago 'atah jílinjíjgo hó ts'ídá 'áłtsé Łíj' hats'qáq' dibáá' bi'niilhí jiní. Bilagáana 'ashkii yéq wónáásdóó haa shíj nízázadéę' 'akéé' Łíj' hoł' yigáałt' jiní. Wónáásdóó t'áá 'ákót'éego hach'oonihéé nát'qá' 'ałkéé' dah daalzhingo 'ahool'á jiní. Łíj' bits'qáq' dibáá' bida-niigháq'go doo hah dadikáh da daazljj'go. Siláago yéq dó' ła' dibáá' hoda'niigháqá' jiní.

Náhookqó bich'jíjgo níléí haa shíj nízázadi dzil t'óó bi'oh dahodoot'izhgo hadaa'z'áago 'áajigo nikináá'ílde' jiní. 'Aájí tó hólqó sha'shin níigo Hashkéejí Naat'ááh nilíngíi. 'Áko doo shóhooł'ée da jiní 'áajigo.

"Dooda t'áá kojigo yá'át'éeh díi 'e'e'aah bich'jíj'go," bijiní jiní. Wónáásdóó siláago ła' dibáá' bináá'niilhí jiní. Táá' Bąq Shije'jíj'gíi dabidii'níi n't'éé' 'atł' idaq' díi diné daniidlínigíi. 'Ákót'éhígíi Łíj' bits'qáq' danáánástsqá jiní. Dibáá' náábiisxíj jiní. Hó 'éiyá dzaanééz hééłt' yoyééłgo 'éí joolóós jiní. Ch'i-yáán dódó 'ásaa' da 'ádaat'éii béeħéest'ingó bił joolóós jiní. 'Áko t'í'éé' bífghah jookahgo yiskáqá dódó k'adéę 'anáá át'aah jiní. 'Áko 'ádajit'jí jiní.

'Áadóo diné jílinéę 'ánáádáish'ní jiní. "Díi hééłsháq' 'éí ha'át'íi biniiyé t'óó 'ahayóigo dayiníigéeh? Nllááhgóó 'ahidool-tl'iłgo bini' 'eii siláago yikáá' dah dínóodał,' bizhdíniid jiní Hashkéejí Naat'ááh nilíniid. "Nłt'éé' dooda," ní jiní. "Ha'át'éegosháq' dooda? T'áadoo biniiyéhégóó nihitsíłké' t'óó 'ahayóigo bidiníidéee'. Dibáá' dabíigháqá'. Biniyé 'ádeiit'íneę 'éí háajigo shíj 'íináago t'áá 'áhoodzaagóó táníhidi' éésh. Doo 'áhólyáqá da lá t'áá 'íiyisíi,' bizhdíniid jiní. "'Áko t'áá yik'i dah dínóodał ńléí," bijiní jiní. 'Áko 'índa lá 'asłíj' jiní. 'Aadóo hééłt' t'óó, yóó' 'adajist'íi dódó siláago yéq dzaanééz bida-káá' hadahodzidzjíj'z jiní. Ch'óóshdáq'qá' nihich'oonihéé haa shíj nízázadéę' nihikéé' dah daalzhin. Wónáásdóó 'ádaa-din jiní.

'Áko 'índa kojigo t'áá býo yíldzisgo 'áajigo yikahgo kojigo yók'qájigo Łíj' t'óó yisłóosgo haséyá jiní 'éí diné jílinéę. Hoo-

gíshí wolyé jiní dishnínígíí lq'í yíl'áá léí' bik'ízhníyá jiní. 'Akóó tsá'ászi' binideesgaii dahaleeh təh, 'éigi 'át'éego bílátahí bq'qh hazljj'í léí' yíl'á jiní. 'Eí tə' k'ízhnígizh jiní béésh hajíí-'áanii'. Bq'qh jíízóóz dóó tə' jíí'aal nt'éé' bitoo' hólóyó lá jiní. 'Áadóó siláago bíl jookah yééh hágó bijiníigo 'ákwií haa yíkai jiní. Kót'éego bijiníigo tə' bináátl bináádzíízóózii' bí dó' t'áá 'ákóadaadzaago háahgóóshííj dei'aal jiní. tə' k'ínaáázhnígizh-ii' bijíízóóz dóó haljj'í bich'í dashdiitqá nt'éé' yi'nii'aal jiní. 'Eí 'ákódzaa dóó t'áá shqo' t'áá dajishzhohgo dah náázhdiikai jiní.

'Aadqó tsé'ewózí bił dadeesk'id léi'ji' 'anáájookai jiní. 'Akwiit'áá hóteelgo tó ndígoh léi'gi tó bik'ijíkai jiní. Tó doo níljj da lá ndi bits'á ndahaazlígoo ła' deiyé' léi' 'ákqó naazká jiní. T'iis dó' 'ákwiit'áá 'ahayóí yil'a jiní. Tó dajíiłtsaqgo háah-góóshíj bich'íj dah 'adiilyiz jiní. "Dooda, dooda. T'aháloo. 'Eii doo 'áljj da," bijiní jiní. "Kót'éego 'áljj," bijiníigo, halíjj taah jíilooz dóó t'áálahádi daats'i tó 'ayíílha'go nahjíj hajíilooz jiní. 'Aadóó nahjíj dah jiizt'óq jiní. Hó 'éí hazh'diijaa' jiní. Siláago yéé 'éí kót'éego bijiníigo t'áá binááł 'ájoot'íjig-góó t'áá 'éí yik'ehgóó 'ádaat'íj jiní. Bilíjj taah dayiizlóóz dóó níláahdi dah dayiizt'óq jiní. 'Áadóó bí dó' hada'diijaa' jiní. Taah joo'na'go t'áá hakéé' bí dó' taah dahaas'na' jiní. Tó t'áálahádi 'ajíílha'go nahjíj háájíswod dóó béisískwi jiní. Siláago yéé dó' t'áá 'ákódaadzaa jiní. Nahgóó hááhgóóshíj bináá' dah ndadiit'ishgo ndaakwi jiní.

'Aadóó t̄íjí taah náádajizh'eezh jiní. T'áá 'íiyisíí t'áá dí-kwíhídi tó 'anáádeisna'go nahjíjí hanáádajizh'eezh jiní. Dóó naghái t̄l'oh yíl'áadi ndajízh'eezh nt'éé 'ada'niilchozh jiní t̄l'ééq. Hodíina'go 'índa taah náádajizh'eezh jiní. 'Áko 'índa la'í da'oodlágá' jiní. Hó dó' 'áko 'índa da'joodlágá' jiní.

Diné jílínii 'éí naak'a'at'ghí daalgaaígíí hatk'aají'éé' jiní. Bijáád bibqáhdeé' t'áá 'ałk'í danit'ahgo. Deijí' 'éígíí dó' t'áá naak'a'at'ghí jiní. Siláago bi'éé' hach'í' baa hadlee' ndi doo dazhnízin da jiní. 'Ayoo' ak'inaazdon dóó biniinaa doo dazhnílwo' da dajiníigo biniinaa doo dazhnízin da nít'éé' jiní. 'Abaní kódaníltéelgo daasghałgo 'éí bee bee'eldqoh bik'a' bee 'áká dajiszaaz tèh nít'éé' jiní 'íidqóó'.

Da'joodlágá' dóó diné jílnéé naghái 'ákohijí' wók'áá hajiyá jiní. 'Wók'áá hajiyáá nt'éé' kwe'é Naakaii naaki tóó' bił ch'iíní'áázh jiní. 'Ákwii tsinaabqas bitiin lá jiní. Bich'íjí' 'ázhhdíi-niid nt'éé' t'oo deigo tóó' bił 'ahqah dah neezhtéézh jiní. T'a-háloo bijinií nt'éé' t'áá shqo tóó' ni' 'áyiilaa jiní. T'áá 'áádééé' tóó' bił sizjigo ch'ééh hágo bijiní jiní. Dooda, Chishí dine'é 'ánít'íjí sha'shin. Nanihidííltsiłgo 'ádíní hałní jiní. Dooda Naabéehó 'ásht'íjí. Shibee'eldqoh ndi 'ádin bijiní jiní. Dooda, nibéézh hólqoh sha'shin hałní jiní. Dooda shibéézh 'ádin jiníi-go béésh bizis hqah dah siłtsooz yéé t'áá binááł 'ahágħ názh-niiłdił jiní. 'Áko ndi doo hoodlágá da jiní. Kéq t'áá 'áyídígoo siláago. 'Eí bił naashkaigo 'ásht'íjí ch'ééh bijiní jiní. T'áá 'áko ndi hojoobá'igo doo hah haa ní'áazh da jiní. 'Áádóó 'índa siláago haba' naháaztánéedi bił nýikai jiní.

'Áadóó bił dah nízhdiikai nt'ee' t'áá 'áhánígi bighan lá jiní. T'óó bił níjíkai dóó da'jíiyáq' jiní. T'óó da'jíiyáq' dóó t'áá 'áko tóó' tsinaabqas yigháqh yidíínil jiní. Tóshjeeh tó yii' hééł 'ádayiilaah dóó 'iih yiyiiznil jiní. Ch'iyáán da 'iih yiyiiznil jiní. 'Éí t'áá 'áko siláago baa dááhizhdiikai yéé bidááhgóó dah 'adiibááz jiní. Hó 'éí t'áá 'ákoó njííztá jiní.

'Áko shíj 'éí 'áadi doo bił béeđahózingóó łíj' díi dibáá' daazlígéé t'áá bíni' 'ádeda'oodlqáá' lá jiní: 'Áko łíjééq Iq'í bináádíníídee' lá jiní. Silágo yéé shíj 'éí t'áá daadziihígí ndajízh'eezh dóó t'áá 'ákwii dahwiiská jiní Naakaijí yée ba'gítk'ee.

'Áadóó dah náázhdíi'náá dóó Naakaii t'óó 'ahayói kénáá-dahat'íí léi'gi níjí'ná jiní. Haa shíí hoolyéé sha'shin, hóla. Łá' t'áá ni' ndajíkáahgo 'ákwii ná'íldee' jiní. Hashkééjí Naat'ááh nilínéé 'áadóó t'íí yíká naaltsoos 'áyiilaa jiní. T'áá 'ákwii ndajíkaigo t'íí haa neelkaad jiní. Łíí' neelkaad dóó yískáago nikidii'nééł hóodoo'niid jiní. Yéení' diné jílínéé Naakaii. bił da'jidláago tsi' jideeyáá lá jiní. Hóhoohya'go siláago háká 'adaneeztáqá' jiní. Hádi shíí hak'ékaigo 'áadéé' t'óó ndahastíí lá jiní. Tódiíthíl dó' Łá' njiisnii'go njijaah nt'éé' léi' t'óó há ndeizhjaa' lá jiní. Nídashastíígo níbaal yíih dahastíí lá jiní. 'Éí t'áá tsi' njigháago yískáqá dóó 'anáá'oot'áqá dóó náánéískáqá lá jiní. T'ah nt'éé' hayíílkáqá lágo t'áadoo hooyáni náhízhdíi-tah jiní. Shoh, k'ad la' nikinii'ná ha'níi ni' jiniizíí' jiní. Shi-lí'éé dashqá' háadi jiniizíí'gq bíká dashdiyyáá nt'éé' t'áá bée-hózingo sizíí lá jiní t'íí biłhan léi' góone'.

Hashkéejí Naat'áah hágó niłní ho'di'níigo haa 'í'l'a' jiní. 'Áadóó 'áadi baazhníyá jiní. "'Adáqdáq' nikinii'náá nt'éé' nihits'áq' yóó 'ííníyáá lá. 'Eí bąq' t'áadoo nikinii'náá da. Dóó t'áá tsi' nanináago naäki niiskák' lá. Díí 'eí ni nitódiithíl lá na'. T'áá ká náá 'óodláq', k'ad nikidii'nééł," hałní jiní.

"Lá'qá t'áá 'ákót'ée dooleet," bizhdííniid jiní. 'Aadóó dah nízhdií'ná jiní.

Nát'ág' n̄joo'néél n̄t'éé' n̄léí hadááhdéé' hááhgóóshíí ɬeezh shizhóód jiní. Kót'éego náádeesk'id léí' bigháq'jíí ɬíí' hoł haaskai dóó 'áádóó ch'ééh dazhníl'í jiní. Hááhgóóshíí ɬeezh shizhóodgo biniinaa doo bééhózin da jiní. Chíshí daats'i 'áadaat'í dajiní jiní. Siláago daats'i 'áadaat'í dajiní jiní. T'áá 'áhánidéé'go 'índa béédahojoosíjd jiní. N̄t'éé' 'éí siláago ɬa' náánáá'néél lá jiní. Diné siláago 'atah danilíigo t'áá n̄léidi na-háaztánéé 'éí 'atah yikah lá jiní. Hóólyo yéé 'ajítah lá jiní. 'Índa díí Yó'oołkałní' Bida' yoolyé jiní. 'Ísolíni' Biye' n̄t'éé' jiní. Náánála' 'éí 'Ashiiké Yázhí yoolyé jiní. 'Éí t'ah 'ashkii nilíigo 'óolyéé n̄t'éé' jiní. Diné siláago 'atah danilíníigíí tsots'íd yilt'é jiní. ɬa' shíí daa daolyéhééni'. 'Éí doo bénáshnih da dabízhí' yéé. 'Éí hoł 'ooneéél lá jiní.

T'áá kojí nihitah nádídáál hałní jiní Hóólyo yoolyéé' nít'éé' dishnínígíi. "Shínaái, t'áá kojí nihitah nánídááh. T'áá kojí da'niitah dooleet. 'Eii bił nanikaaígíí bíni' náá'nééł," hałníigo náhoozkan jiní. Ch'ééh doda dishníigo wónáásdóó' t'óó 'áají' 'éédiisdzá jiní 'éí díí hojilne'ii. Shich'ooní bił naashkai yéé 'éí t'áá sahá dah ndii'ná jiní.

'Aadóó dah náázhdíi'ná jiní nléí dził si'ágá léi' bich'j'go. 'Áko t'áá nléí dził bitsíjdóó' ayóo hodíłch'il lá jiní. Hoogíshí yoolyé dishnínígíí dóó chéch'il ntł'izí da, 'índa naaztání, 'índa t'a' tsíldítlí yoolyé, 'éí bee hodíłch'il lá jiní. 'Áko 'éí bii' 'ítséel-go 'akóó bii' tsinaabqqs bitiin lá jiní. Dził yéé t'áadoo bíjíi-káhí t'áá bich'j'gi hwee i'íí'ág jiní. T'ah hool'ingo 'éí Hóólyo yoolyéhéé 'áni jiní, "Bíjh t'a' dadiiyíllyééét. Dabidiilkjíí binii-yé," ní jiní. 'Áadóó Hashkééjí Naat'áah nilínéé bee bił daho-joolne' jiní. T'áá 'áko lá hañí jiní.

“Ííshjáq t’áá naakihídi ‘adidííldoqł. T’áálahádi yígií bił ‘adíníldoqhgo ííshjáq t’áá ‘ákodí dooleeł. Sínisiihgo ‘éí t’áálahádi náádi dííldoqł. ‘Ako t’áá naakihídi ‘adíníldoqh dooleeł,” hałní jiní.

Nahjí siláago yéę ɿjí' yik'i nda'aníiłgo nizhdilt'ęego tsékooh léi' bidáa' góyaa dashdii'áázh jiní. T'áadoo ts'ídá nízaad ni-jí'aashí t'ah nít'ęé' kodóó bijh yáázh léi' ɬa' haalwod jiní. T'áá káásh t'áá sahí da naagháa dooleeł jiní. T'áá ntsxaazígíi ɬa' yił naa'aash sha'shin jiní jiní. 'Áko t'áá 'áádóó jizí jiní. Nii-k'ehéé hodíína'go ɬa' hanáánásvod jiní. Náyónaaníjí' hoot'ɿjí' ch'élwod nít'ęé' 'ayói da 'át'ęé léi' 'át'ɿjí lá jiní. T'ááłáhádi 'azhdeesdqohgo bijh yéę naa'íiwod jiní. T'áá 'áko n'jís'ah jiní. Dóó shíjí t'áá 'ákwii nizhníníl dóó siláago naháaztánęęgóó nít'áázh jiní. 'Eí 'áádéké' siláago ɬa' yíká naaskaigo 'atsj' yéę ninádayiishjid jiní. Da'joólgħal dóó t'áá 'ákwii dahwiiská jiní.

Biiskání dah náázhdiiná jiní. Diné nohlinii da'íínólkahah ho'di'níigo t'áá nízaadgóó 'aláqjí' da'jílkahah jiní. Silágo 'éí haa shíí nízahdéé' hakéé' yinééł jiní. T'ah nít'éé' hadááh gó-naa 'atiin ha'naa tsá'ászi' nanít'i' jiní. 'Atsí' 'ásaa' naasdziidgo 'ádaaltsíisigo ndahaashgizhgo tsá'ászi' bighá daazt'i' bee yisht'eezhgo 'atiin ha'naa nanít'i' léi' bik'íjíkai jiní. T'áá 'ákóó biniit'aají' kíí' hoł naazjíigo silágo hwékai jiní. Hashkééjí Naat'áah nilíinii bił dahojoole' jiní. T'áá 'áko 'ákóne' kíí' bił dah yiite' jiní. Ha'át'íí shíí 'óolyé, "Gaadeena" dííniidii' 'atsí' ha'naa nanít'i' yéé k'íiníñizh jiní. 'Aádóó 'áko'ne' ch'ízhnínó jiní

'Ákwé'é náádeesk'idgo báatis jíínáá nít'éé' bine'déé' 'ayói
láhonoolingo dah náháltso lá jiní. Tó da dadeezlíigo. Chíshí
hadazhntáhqué 'ákwii dabighan nít'éé' lá jiní. T'áá shíí 'adqáq-
dáqá' daats'í dahooltsáqgo t'áá 'íidáqá' dah náádii'náá lá jiní.
'Aadóó t'áá 'áko bikéé' dah náázhdií'ná jiní. T'ah náasdi
dziíl biniit'aadi bee nástl'ah léí' góne' 'íínáá lá jiní. Díí bee
nástl'ahdéé' tó ch'ínlííj lá jiní. Kodóó kojj' yilk'idgo 'ákóyaa
bidah jideezná jiní.

'Áko shíj níleidi, 'áltse hweeshne' yéedi, dził si'ágógo bigháq'-di Chíshí dabighango baa jíkai ch'ééh ndajookqáh dishnínéedi shíj bił 'ahá ndahojojist'ág nít'éé' lá jiní. "Háadi da nihaa nihi-níijéé'go 'íishjáq nihidáahgi tsé naaki 'ałk'i dah sinil dooleet," dahodííniid lá jiní. 'Áko t'áá 'aaníi t'ah nít'éé' kóó tsé naaki 'ałk'i dah sinil jiní. 'Áko shíj t'áá sáhí hoł bééhózin 'éí Hóol-ya joolyéé nít'éé' dishnínígíí. 'Éí bikéé'di 'índa 'ákót'eeago baa

hojilne' jiní. "Háadi da 'íishjáqá siláago bił 'ałk'iijéé'go diné nohlinígií t'óó nihiníká ch'idoohjahgo nihifahdóó 'atah 'adazdiyoofdögł," 'ako shíj 'ádahodíniid lá jiní. 'Ako 'éí nazhnił'ín lá jiní Hóólyo ho'di'nínéé.

Tó nílinéé ha'naa nizhnínáá dóó níwohjí' bee nástł'ahjigo nikizhníná jiní. 'Ako 'ákwii Hóólyo yéé t'áá bíyó 'ádił nihozh-doolchił jiní 'éí shíj t'áá sáhí hoł béehózingo. 'Ako siláago yéé t'áá nízaadéé' hakéé' yikah jiní.

'Ałts'ághjí yílk'ídgo binániigoo chéch'il yáázh t'áá 'ádaat-ts'íisigo yíl'á jiní. Bitahgóó dó' tsézhin ła' naazhóód jiní. "Ałtsé t'áá kwii dooleet. Bini' níléi siláago nihidoołnééł. Bini' t'íj' nihá deił'íesh dooleet. 'Ako díi siláago yígíi bini' níléi ts'ídá beenastł'ahígódeg hadookah. Nihí 'éí kojí kíidiikah dóó bigháq'jí hadiikah." dazhdíniid jiní.

'Ako siláago yéé hwékaigo 't'íj' hoł ndaaldloosh yéé baa dajiznil jiní. 'Aadóó kojigo kíjiikai jiní. Ts'ídá k'adéé bigháq' hajikáhgo, t'áá 'áhání hadziihgo kwii bidáa'gi chíshí' asdzání léi' bidaa' yikadgo háahgóóshíj dilwoshgo yilwoł jiní. Bidáa'gi tsézhin t'áá 'áłts'íisigo deezt'i'go 'ákódeg ła' hakétl'á'jiyil jiní. Ts'ídá k'adéé bigháq' hají'néehgo náánáłahdée'go hoł 'adeesdögł jiní. 'Aadéé' nát'qá' bidah 'aníjíigo' jiní. Siláago yéé 'ako níléi beenastł'ah góne' 'íiná jiní. T'áá biłgo 'áají háahgóóshíj ts'íttał yiits'qá' jiní. Hoł 'adeesdögł yéé 'éí bidah dzideezgo'go dahodzisił jiní.

"Doo diné níjodle' 'áshíllaa dagi 'át'é. Ts'ídá t'áá 'awoł bee 'ádajit'íj' ɬeh. 'K'ad nihílááh." hałní jiní.

'Aadóó bidah góyaa chéch'il yáázh tahqá góyaa 'ahqáh dashneehjéé' jiní. 'Aadóó tadzooswod jiní.

Shí 'éí níléi dahoyéełdaas léi'jí' níiishwod jinígo hojilne' ɬeh ni' 'éí díi Hashéił Naabaah joolyéhée. Níléi beenastłah-góó t'óó háahgóó shíj da'dildon yiits'a' jiní. 'Aají dó' háahgóó shíj diné da'ahódziih yiits'a' jiní. "Ch'íjdiitahdée' Hóólyo ni", ts'ídá danidiyiyéłi. Ts'ídá ndanihidiiltsił." daaníigo háah-góó shíj Chíshí bizadahóchí' yiits'a' jiní. 'Éí shíj bił 'ahá ndahodzist'ánée' t'áadoo bá bi'jiilaagóó shíj yiniinaa 'adahałní. T'óó shíj tsé da bine'déé' 'ałch'j' háadazhnit'áahgo da'ahijóldon jiní. 'Éí t'áá 'ákó'éego wónáásdóó hííłch'j' jiní.

'Akohgo diné dajílinéé halíj' yéé níléi binániidi chéch'iltahdi haazhjéé' jiní. 'Akwe'é Chíshí daats'í 'ádaat'í ch'ééh yich'qáh ninájah jiní. Hodíína'go t'íjchogí Hashkéił Naabaah nabiyéhée dah yiite' jiní. Háahgóó shíj chéch'il yáázhthagi bitsee' yaalkaalgo yilwoł jiní. Níléi k'adéé ha'qá 'iilyeedgo t'áá 'áadóó nát'qá' ninálwodí' 'áadéé' déez'íj' jiní bitsee' yaa'áago. 'Aadóó dah náádiilwodí' 'éí ha'qá 'eelwod jiní. 'Éí ts'ídá t'ááłhági 'át'éego 'anáálwod lá jiní. Níléi dashdiikai yéedi hane' néin'qá lá jiní.

Siláago yéé 'ałtsó bi'doogáq' lá dazhniizíj' shíj 'áadi t'íj' t'éiyá t'áá sáhí nálwodgo. T'áá 'ako 'áadéé' dah 'adiiná jiní.

There are stories which are told about the wars of former times with the Apaches. At that time I was just one of the little boys. It was the Apache's own fault that war came. It was on account of their brewing something called "gray-water." A man known as Wars About With Anger told me about it.

Down in the Apache country there is a place called A Flat Runs Into The Rock. It was there that the Apaches received their rations. Beef cattle were distributed among them which they themselves butchered and ate. Then, on account of their brewing "gray-water" they spoiled things for themselves. They were well taken care of, but they would get into brawls with one another. Once twelve of them jumped on one another. One was named "The One Who Grabs the Horse! And Holds It Back" (Geronimo). One was called "He Who Whirls His Horse." Another was The Son Of Former Water Woman. Those are the only ones of their names that I can remember. It is said that there were twelve of them. They were probably leaders. They were put into jail on account of that fight. They were put in a tent.

On the morning of the twelfth day they were set free. They rode away to another encampment of soldiers elsewhere. It is said that there were seven Navahos in the army at that time.

"I feel like shooting Blue Eyes* right in the face," said one of the Apaches.

"We feel like shooting Soft Hat* right in the face," they said.

They were told not to do it, but they paid no attention.

*A nickname for white soldier.

"No, my friend. What for? You were put in jail for fighting with one another. So don't do it," they were told. But they paid no attention.

"I'm going to die fighting (lit. I'll lie huddled in death holding up my gun)," they all said.

"I'll die holding my bow and arrows, (lit. I'll be huddled in death holding up my 'stretchers'), they all said. By 'stretchers' they meant their bows and arrows. They were begged not to do it, so fortunately they left and started back.

On the next day some white soldiers went on horseback to the Apache camp to give out more rations. When they arrived they found no one there. It turned out that the Apaches had moved away, probably having agreed on a meeting place. The soldiers were ordered to pick up their trail, but they tried in vain to do so.

So they merely let the Apaches go and staged a horse race. The Officer in Charge (lit. War Chief) had a very tiny horse. It was said to have been a black one. He got beat as they raced around the track. A white man and a Mexican who had joined them from somewhere won the race. The Officer lost a considerable amount in wagers. They just let the Apaches go, saying that they would find out about them sometime or another, and they held a horse race. After a few more days they held another horse race.

After they did that they started out in search of the Apaches. They went up to the top of a certain mountain. Some stockmen brought word to them, telling them where the Apaches were. So they went toward where they were. It is said that all of the soldiers went, and the Officer with them. Then some remained behind with the Officer

Hóháq 'éí t'óó 'ałch'j' hádazhnilihgo da'ahijóldongo 'i'íj' q jiní. Łíj' yéé t'áá 'ákwii naanáájah jiní, Naghéí halgaigi 'ahanináánijéé' 'áají' hats'qá' yitaa da'asdon jiní. Ts'ídá t'áadoo ła' doodahí 'ałtsó hats'qá' ndeistseed jiní. 'I'íj' qágo ni'hoojíj'go t'áá bíyó hak'ideeskai jiní Chíshí. 'Éí t'áá t'íeé' yóó 'anáádahidoo'nééłgo. Hó t'éiyá t'áá dadzidzihíjíi 'ałk'í-nídziiskai jiní t'íeé'go. Bilagáana 'éí ła' hajáad k'áak'eh lá jiní. 'Éí tábqahgi dzizt'íj' lá jiní. 'Éí 'ákwii baazhníyá jiní. T'óó hodíína'go t'ah nít'éé' kodéé' ła' náájoot'ash jiní. Nt'éé' 'éí Hashkééjí Naat'ááh nilinéé 'át'íj' lá jiní. Siláago dilní neitiní nilí 'éí yíl yi'ash jiní t'ah nít'éé' kodéé'. Diné dajílinéé 'éí tajílt'é doo 'ádajit'éhé da jiní. Naaki 'éí bi'doogáq' jiní. ła' 'éí t'óó hajáad tíidilyaa lá jiní. Tsézhin hajáad bízdeestxsisgo hagodist'áni k'asdág' ni'diiltáál lá jiní.

'Aadóó da'ahijíliidgo wók'áán háádzískai jiní. 'Aadóó nát'qá' níjookahgo hwee hoos'íd jiní. 'Ako shíj haa nízáf níjájíkai shq'shin. Tó t'áá 'ałch'j'jídeezl'íj' léi'gi nda'ahijish-jid jiní. 'Ako hoos'j'jídgo 'índa hagod 'atídilayaa yéé Hashkééjí Naat'ááh niliníi t'áá tsah ts'ósí yee há níiskad jiní. 'Ałtsé t'áá 'akóq' sooké dahoždííniid jiní 'éí t'óó ndahojit'jíd yéé. Kodéé' yíi'néłéqé' níláahdi béégashii ła' bijáad k'é'élto' léi' naagháa ni'. T'ah t'áá 'ákwii naagháa shq'shin. 'Éí dadiyijééł doo 'áadéé t'áá kwii 'atsj' ła' nihani'dooltsóh dahojiní jiní.

Nahgóó dah 'adiildééh nít'éé' diné jílinéé hajíícha jiní. T'áá 'ako ndi bee'eldögł bik'a' ła' shá 'ahida'dooh'aah jiní jiní. 'Ako 'éí t'áá 'ácodahojíllaa jiní. Bee'eldögł bik'a' há 'ahidazh'dii'qá' dóó haa dajizhjaa' jiní. T'áá 'ako hats'qá' dashdiikai jiní t'áá 'akóq' dzizkéego.

Béégashii naagháhqági jíkai nít'éé' t'áá 'akóq' naagháá lá jiní. 'Aadóó béégashii yéé dajisxí jiní. Didazhdeeshjéé'íi' háahgóó shíj 'atsj' dadzist'éé dóó t'áá 'éí t'éiyá dajíiyáq' jiní.

'Aadóó Hóólyo yooleyéhée dóó Hashkéił Naabaah yool-yéhée nát'qá' 'atsj' ła' dah nízhdiiljíd jiní 'éí hastóí sikhéhé-góó. Hástóí sikhéhédi níjít'áázh nít'éé' Bilagáana yéé t'éiyá t'áá sáhí t'ah sidá jiní. Chéch'il bináá' há níjájízhjaa' léi' 'éí t'éiyá jí'ałgo dzizt'íj' jiní. Dinéhéé 'éí kojigo tógo 'akóq' 'adzi-yooltsaad lá jiní. 'Éí 'áadéé t'óó nínaáhohzniłjíd dóó t'ááłháh-góó nínaáhohzniłjíd hats'qá' dah nínaázhdiit'áázh jiní.

Hashkééjí Naat'ááh haba' siláago yíl naháaztánéedi níjít'áázh dóó níwohjí' dah nínaázhdiikai jiní. Haashíj' nízah nínaájíkai t'ah nít'éé siláago ła' hadááh nínaá jiní. Hadááh 'anínáago háahgóó shíj bílák'e dazhdilnih jiní. Hastóí siké' héegóó t'íj' dah diit'eezh dóó 'éí 'áadéé bee'nát'eezh dóó dah nízhdiiljíd jiní. 'Éí níléi Tséhóóteel hoolyéedi níjí'ná jiní. Níjí'ná nít'éé' halíj'qá' t'íj' bighan góne' sizjígo dziiltsá jiní. 'Aadóó 'áadi baazhníyáá dóó hatádidiin hajííltsooz dóó t'íj' báq' 'ájíllaa dóó ła' bizajííja' jiní. 'Aadóo sozdoolzin jiní. Kódajíít'jíd jiní.

While several went to some Apache camps on the mountainside. They had recently killed some cattle, and a great quantity of meat was lying around the fire at their camp. So again the soldiers failed to make peace with the Apaches. They told them in vain not to make war, but they refused, saying they were going to keep right on fighting one another.

Upon their return from there the soldiers reported back to the Officer about it. The Officer wanted to return to the Apache camp but the soldiers refused it is said. They told him no, that the Apaches would kill him. So they didn't take him there. They just went back home.

Some time later on these Apaches killed some white stockmen. These white stockmen had their homes built out of reeds. The roofs of their houses were sloped, and were made by laying reeds side by side. The Apaches completely burned these houses. That is the news that was brought by a stockman.

The soldiers set out for there. Six of the Navaho soldiers stayed in camp and only one of them set off with this party. The only one with them was the one called Wars About With Anger.

When they arrived on the scene they found that it was a fact that these white stockmen had been killed. After having burned the dwellings the Apaches had moved on southward. The party of soldiers followed them.

After a long time they came to a hill where there were lots of century plants growing. There they found the white stockman's wife whom the Apaches had killed, and whose body they had propped up against a century plant in a sitting position. Still further on they came upon the

remains of a white baby the Apaches had killed. They just left it lying there, it is said. They followed the trail continuously until the close of day. At the day's end they unsaddled the horses and camped for the night. On the next day they again started to follow the trail, but they lost it. There was a lot of lava rock and grass there, and on that account nothing could be seen.

Finally they started following some horse tracks that led off in another direction. This trail had perhaps been made by white stockmen driving horses through.

"This is no Apache horse trail. It isn't what we're looking for. Let's go back, I told the Officer," said the one I referred to as Wars About With Anger. But the officer paid no attention to him and kept riding right on ahead until the end of another day. At sundown they came to where a little spire of lava stuck up into the air. They found a little spring flowing out from beneath this lava. But there wasn't enough water for the horses. So the soldiers got down and dug a pretty good sized hole in the mud with their hands. Quite a bit of water collected there, and they prepared their meal with it, as well as watering their horses with it.

On the next morning just at the break of dawn the Navaho soldier led his horse to water. He filled his canteen, as well as a flat whiskey bottle that he was carrying. They all ate. And after breakfast the soldiers led their horses to water. Inasmuch as there wasn't a very large supply of water some of the horses got none. They then set off again, following this horse trail. The one who was a Navaho didn't approve of it, but he trotted along with them anyway. At noon he again approached the Officer in regard to it.

"No, you're leading us down this horse trail for no reason at all. It's not the one. Let's go back there where we last the trail in the lava rock. They must have gone in some direction from there," he said to him. But he was disregarded. So they merely continued onward.

By mid-afternoon the horses that had been left out on the water because the supply was too small to take care of them began to suffer from thirst. There was a white person in the army then, although he was just a boy. It was his horse that first began to suffer from thirst. The white boy was trailing far behind on his horse. Finally his companions likewise began to trail far behind one another—they were just black dots one behind the other as their horses became unable to move fast on account of thirst. Some of the soldiers were thirsty too.

So they set off northward toward some mountains that could be seen jutting out of a blue haze. The Officer said there would no doubt be water over there. But they were far away from it.

"No, it would be better this way, toward the west," he was told. Pretty soon another soldier got thirsty. We Navahos at that time used to call him Three (Stripes) Lie On Him. His horse too died under him. It also died of thirst. The Navaho was leading a pack mule. He was leading the mule along, with pots and pans and food piled upon it. They had traveled all of that night and most of the following day. It was then that Three (Stripes) Lie On Him's horse died.

And then the one who was a Navaho says that he said, "Why are we hauling all these things? Let's throw them away and let that soldier who lost his horse get on the mule." He said this to the Officer, but he says that the Officer refused.

"Well, why not? We've lost many of our young men for no reason at all. They've died of thirst. Those we were after have gone off somewhere, and here you are leading us aimlessly about. You are indeed stupid," he told the Officer. "So let him get on the mule," he said to him. Then the Officer gave in. They threw away the pack and helped pull the soldier up onto the mule's back.

"At first one could see our companions trailing far behind. At first they were black specks, and finally they disappeared from view," he told.

The Navaho says that while the rest of the party was moving along in a low place he was leading his horse along and went up onto the edge of the hollow. He came upon many of these plants which I said are called century plants. You've seen yucca with the white flowers that form on them—these century plants had blossoms like that at their tips. So the Navaho says that he took out his knife and cut one of them off. He peeled off the outer layer and chewed the inner part. He found that it was juicy. So he called to the soldiers who were with him and they came to where he was. He told them how to do it, and peeled another one in their presence. So they did likewise and really chewed hard. He cut off another one, peeled it, and took it to his horse, which started to chew on it. They did this, and then started off again with their thirst somewhat relieved.

They came to a hill covered with volcanic rocks. There they came upon a wide stream bed. No water was flowing, but pools of water stood where they had collected in

little hollows filled when the stream overflowed. There were many cottonwoods there too. When they saw the water they started rushing toward it. "No. No. Wait. You shouldn't do that," the Navaho told them. "This is the way it's done," he said.

Then he led his horse to water, and after it had taken perhaps one swallow he led it aside. He tied it up to one side. Then he took off his clothing. When he told the soldiers what to do they followed his example. They took their horses to water and then tied them up to one side. Then they too undressed. When the Navaho crawled into the water they crawled in after him. When he had taken one swallow of water he got back out and vomited it back up. The soldiers did likewise. They stood to one side and vomited, their eyes shining blue.

Then they took their horses to water again. After just a few more swallows they again led them aside. Then they took their horses over to where the grass was and the horses began to graze. After some time they again took them to water. Then they drank their fill. The men too drank.

The Navaho had trousers made out of white cotton cloth, with a split running up alongside the leg. He also had a cotton shirt. The army was quite generous with its clothing, but the Navahos didn't want it. It was too tight, and for that reason a person couldn't run fast enough. That is why they said they didn't want it. At that time they used to wear about the waist a broad band of buckskin in which the cartridges were rolled.

They drank, and the Navaho then went up on top of the hill. Just as he got up to the top of the hill two Mexicans passed by on horseback. There was a wagon trail there. He called to them but they merely raced their horses up toward the hills. He called to them to wait, and fortunately they reined in their horses. They sat up there on their horses while he called to them to come over, but they wouldn't do so. "No," they said, "you must be an Apache. You're just saying that so you can kill us."

"No, I'm a Navaho. I do not even have a gun," he said to them.

"No, you probably have a knife," they said to him. "No, I haven't so much as a knife," he said as he took his knife scabbard and bent it double before their eyes. However, they didn't believe him.

"The soldiers are nearby. I'm with them," he told them, but in vain. Even with the soldiers it was hard to get them to come over. When they did finally come, they all went over to where the soldiers sat waiting for the Navaho.

Then they all set out for the place where the Mexicans had their home nearby. As soon as they arrived there they ate. They ate, and then the Mexicans hitched horses to a wagon. They filled water barrels and put them in the wagon, and they put in some food. Then the Mexicans started off in the wagon to where the stragglers had been left. The soldiers remained there at the Mexican's place.

When they got there they let the horses that had been dying of thirst overdrink, not knowing about such things. So many more of the horses were lost. They brought back with them the soldiers that were still alive, and these spent the night right there with them, at the Mexicans' place.

Then the soldiers all set out anew, and they came to a place where many more Mexicans lived. I don't know what the name of the place (town) was. Some of them were afoot when they got there (because they had lost their horses). From that place the Officer sent a written request for more horses. The horses were brought there to them. On the day the horses arrived word was passed that they would start back home on the next day.

But the Navaho got drunk, drinking with the Mexicans. When he was discovered missing the soldiers went in search of him. They found him somewhere and brought him back. He had bought some whiskey, which he was carrying, so they brought it back for him. When they got him back they put him in a tent. He was drunk that night, the next day, and still another day. Then just about daybreak he leapt up. "Oh yeah, we were supposed to be going home today (he had lost two days)." He wondered where his horse was and started after it, and there it was right in the corral.

The Officer sent word to him to come. So he went to the Officer. "Yesterday we were going to start back home but you disappeared on us. So for that reason we didn't start back. You spent two days drunk. This is your whiskey. Here, take it. And don't you dare drink any more of it. Now we'll start home," the Officer said to him.

"Very well, that's the way it will be," the Navaho said. And they then set out again.

On their way back they saw a big cloud of dust approaching in front of them. They went up on top of a

hill and tried to make out what it was, but they couldn't do so. The dust cloud was so large they couldn't make out what it was. They said it might be Apaches. And they said it might be soldiers. They didn't find out until it was very near. It turned out to be some more soldiers. The other Navahos who were in the army and who had stayed behind were among this party. Hoolyo was also among them. And the man called The Nephew Of The One Who Keeps Adding Patches To It. He was the son of Isolini. Another was called Little Boys. He was still a boy. There were seven Navahos in the army. I don't know the names of some of them. I can't remember. But they were with the soldiers.

The one I mentioned as Hoolyo asked the Navaho (Wars About With Anger) to go again with them. "My older brother, come with us. We'll be together with this party of soldiers. Let those you're with now go on home," he said, begging him. The one who told this story said he tried to turn them down, but they wouldn't take no for an answer, so he had to join them. "My former companions started back alone," he says.

"So we again started off toward a mountain that lay over there. The base of that mountain was thickly grown with brush. It was covered with the plant I called century plants, with scrub oak, mesquite and a plant called tsilditi. A wagon trail had been cut through there."

The sun went down before they got to the mountain. While it was still daylight the one called Hoolyo said, "Let's kill a deer. We'll use it for food." They told the Officer, and he at once gave his approval.

"Two shots are all you're allowed. When you have shot one deer that will be all. If you miss with the first shot you can shoot again. But you can only shoot twice," he told them.

While the soldiers were unsaddling the horses off to one side, two of the Navahos went down along the rim of a canyon. Before they had gone far a fawn suddenly came running out of there. They knew that the fawn wouldn't be alone. They said that the fawn must be with a fully grown deer. So they just stood there. And sure enough, after a while another deer came running out. It ran out into the open on the opposite side, and it was seen to be a fine big deer. With one shot the deer fell over. They butchered it right there on the spot. They left it there and went back to where the soldiers were. Some of the soldiers went after the meat and packed it back. They ate, and spent the night there.

On the following day they again set out. Those who were Navahos were told to scout ahead, so they went along far in advance reconnoitering. The soldiers followed them at some distance. Presently they came upon some yucca stretching across the trail in front of them. There were pieces of fried meat through which the yucca was passed, the pieces being threaded on it and strung across the trail. The soldiers caught up with the Navahos as they sat on their horses there at the barrier. They told the officer about it. He immediately jumped his horse at it. Cursing, he broke the thing that stretched across the trail. And they went on through.

They went over another hill there and on the other they found a beautiful meadow. There were springs there. The Apaches for whom they were searching had had their camp there. Perhaps they had seen the soldiers on the day before and had moved on. So the soldiers again started after them. Still further on they went into a blind canyon in the mountain. Water was flowing out of this canyon. They went up onto the rim, and then descended into the canyon.

No doubt back there at the place I first told about, where I said the soldiers went to the Apache camp on the mountain top and tried unsuccessfully to make peace, one of the Navahos had made an agreement with the Apaches. This came to light later. The Apaches had said, "Wherever we may be lying in ambush we'll place two rocks, one upon the other." And sure enough there were two rocks, one upon the other. But the only one who knew about it was the one I said was named Hoolyo. Long after this event he told about it. The Apaches had told him, "Wherever we may fight with the soldiers, you Navahos will ride through our ranks and then join us in the shooting." Hoolyo kept this plan a secret.

They crossed the stream and started moving up the canyon. It was there noticed that Hoolyo was jittery, since he was the only one who knew what lay ahead. The soldiers were moving along at a considerable distance behind.

Thickets of small oaks grew on both sides of the canyon, and among them lay large boulders of lava rock.

"First we'll wait here and let the soldiers catch up with us. Then they can lead our horses for us (while we go on afoot)," the Navahos said. "Then the soldiers can go on to the canyon's end. We'll go up here onto the rim," they said.

So when the soldiers came up the Navahos turned over to them the horses they had been riding. Then they climbed the canyon wall. They were nearly to the top, with but a short distance left to go, when an Apache woman was seen running and shouting loudly, letting out whoops with her hand held intermittently over her mouth. The Navahos were right then boosting one of their number up a ledge of lava rock at the canyon rim. When he was just in the act of getting on top he was shot from another direction. He toppled back down. The soldiers had disappeared into the canyon. Just at that moment, from the direction in which the soldiers had gone there came the sound of heavy gunfire. They caught the Navaho who had been shot as he fell.

"I'm mortally wounded (lit. they have done such to me that one cannot again become a man). Do your utmost. Now, go ahead," he told them.

Then the Navahos dashed down into the canyon among the little oaks. They separated then, running in different directions.

The one called Wars About With Anger told how he had run to a place where there was a deep pocket in the stream bed (the farthermost point to which the water had thus far cut its deepening channel in the water course). From up the canyon came the sound of heavy gunfire. And also there came the sound of people cursing one another. "You Hoolyo from hell, we'll kill you for sure. We'll kill every last one of you," the Apaches were heard to say, cursing lustily. It was on account of Hoolyo's broken agreement with them that they said this to him. Sticking their heads up from behind rocks and ducking them down again the Apaches and the soldiers fired at one another. It continued in that way until late afternoon.

Then the Navahos saw their horses, which had gone up on the side of the canyon among the oaks. Thinking that the Apaches were after their horses they tried un-

successfully to catch the animals. Presently the stud that had been carrying Wars About With Anger fled. With his tail sticking up into the air he ran through the oaks. When he was just about to disappear running over the crest of the hill he stopped. He came to a halt and looked back, his tail sticking up. Then he started to run again and disappeared over the hill. He just kept right on running. He brought the news back to the point from which the soldiers had started (i.e. the stud ran back to the camp from which the soldiers had set out, and the people in camp knew that something had occurred.)

The soldiers probably thought that everyone had been wiped out when the horse came back riderless. So they set out at once.

All day long the soldiers and the Apaches continued to stick their heads up, shoot and duck back down. The other horses were milling around right there. When they clustered together in a flat spot there the Apaches fired on them. They killed every single one of them. In the evening at dusk the Apaches began to thin out (giving up the fight). They were going to leave that night. Those of the soldiers who remained alive found each other that night. One of the white men was wounded in the leg. He was lying by the water's edge. Wars About With Anger found him there. After a time two more of the party appeared there. It turned out that one of those who came was the Officer. He was accompanied by the bugler. Of the Navaho soldiers, three of them were unscathed. Two of them were slain. One was merely wounded in the leg. He struck his leg against the lava and nearly broke off his knee cap.

Carrying the wounded on their backs the soldiers made their way back onto the canyon rim. As they were moving back homeward daylight came. They had gone a considerable distance on their way by then. They put the wounded down at a little stream. When daylight came the Officer, with a needle, sewed up the knee of

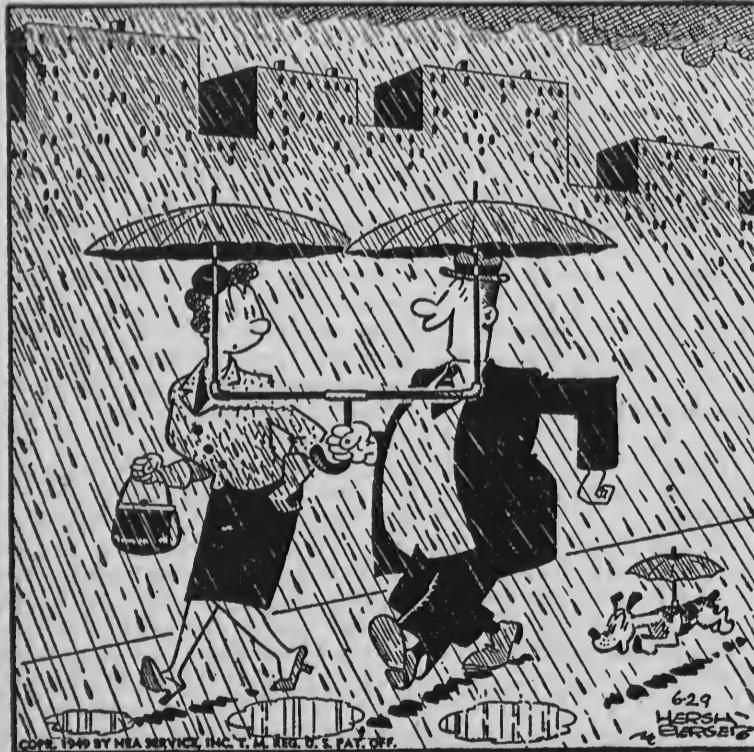
the man who was wounded in that part. The wounded were told to stay there by those who had carried them. The ones who had carried them reminded the wounded of the fact that when they first came through there there had been a cow going about with a broken leg. They told the wounded that it was perhaps still there, and that they would kill it and feed them the meat.

As they were leaving the wounded Navaho began to cry. "Each one of you pitch in as many cartridges as you can spare for me," he said. So they did so. They all contributed same cartridges and gave them to him. Then he immediately left them as they sat there.

The party found that the cow with the broken leg was still there. They killed it. Then they built a fire and cooked a quantity of the meat. That was all they had to eat.

Then Hoolyo and Wars About With Anger packed some of the meat back to where the wounded men were. When they got back to where the wounded had been they found only a white man still there. He was lying there chewing acorns which the wounded Navaho had brought to him. The wounded Navaho had gone to the water, sliding himself along on his buttocks. Hoolyo and Wars About With Anger brought the wounded Navaho back, put him and the white man together, and again departed.

They went back to where the Officer was waiting with the soldiers. After the party had gone some distance they suddenly met up with reinforcements. When they met them they joyfully shook hands with them. Horses were then led to where the wounded were. These were brought back, and then they set off for home. They returned to the place called A Flat Runs Into The Rock. When they got back there Wars About With Anger saw his horse standing in the corral. He went up to the horse, pulled out his pollen, and put some of it on the horse and in its mouth. Then he prayed. That is what they did.



"Háójí da níl dish'ashgo nihee nikihaltjhgo t'áá 'áko t'áá sáhí nik'i dah 'azbaal teh. 'Eí báqgo naaki dah 'azbaaligí ta' shá 'ályaa."



"Hastiin dibáá' shi'niithí ch'éeh jiniigo ha'átcchiní hak'i dahoogeedgo hááh góó shíí haká'a'gi daané'é yaa naakai."